phenomena or manifestations, and dubs those as
real and these as unreal. But an original and
ultimate consciousness embracing all the terms of
existence in a single integral view would see the
whole in its spiritual essential reality and the
phenomenon as a phenomenon or manifestation of
that reality. If this greater spiritual consciousness-
saw in things only unreality and an entire
disconnection with the truth of the spirit, it could
not have—if it were itself a Truth-consciousness—
any reason for maintaining them in continuous or
recurrent existence through all Time: if it so
maintains them, it is because they are based on the
realities of the spirit. But, necessarily, when thus
integrally seen, the phenomenal reality would take
on another appearance than when it is viewed by
the reason and sense of the finite being; it would
have another and deeper reality, another and
greater significance, another and more subtle and
complex process of its movements of existence.
The canons of reality and all the forms of thought
created by the finite reason and sense would appear
to the greater consciousness as partial constructions
with an element of truth in them and an element

of error; these constructions might therefore be
described as at once real and unreal, but the
phenomenal world itself would not become either
unreal or unreal-real by that fact: it would put on
another reality of a spiritual character; the finite
would reveal itself as a power, a movement, a
process of the Infinite.